CONFIDENTIAL
Not for publication

150 route de Ferney
1211 Geneva 20

MINUTES

OF THE

MEETING OF THE EXECUTIVE COMMITTEE

OF THE

WORLD COUNCIL OF CHURCHES

---

10 - 12 August 1969

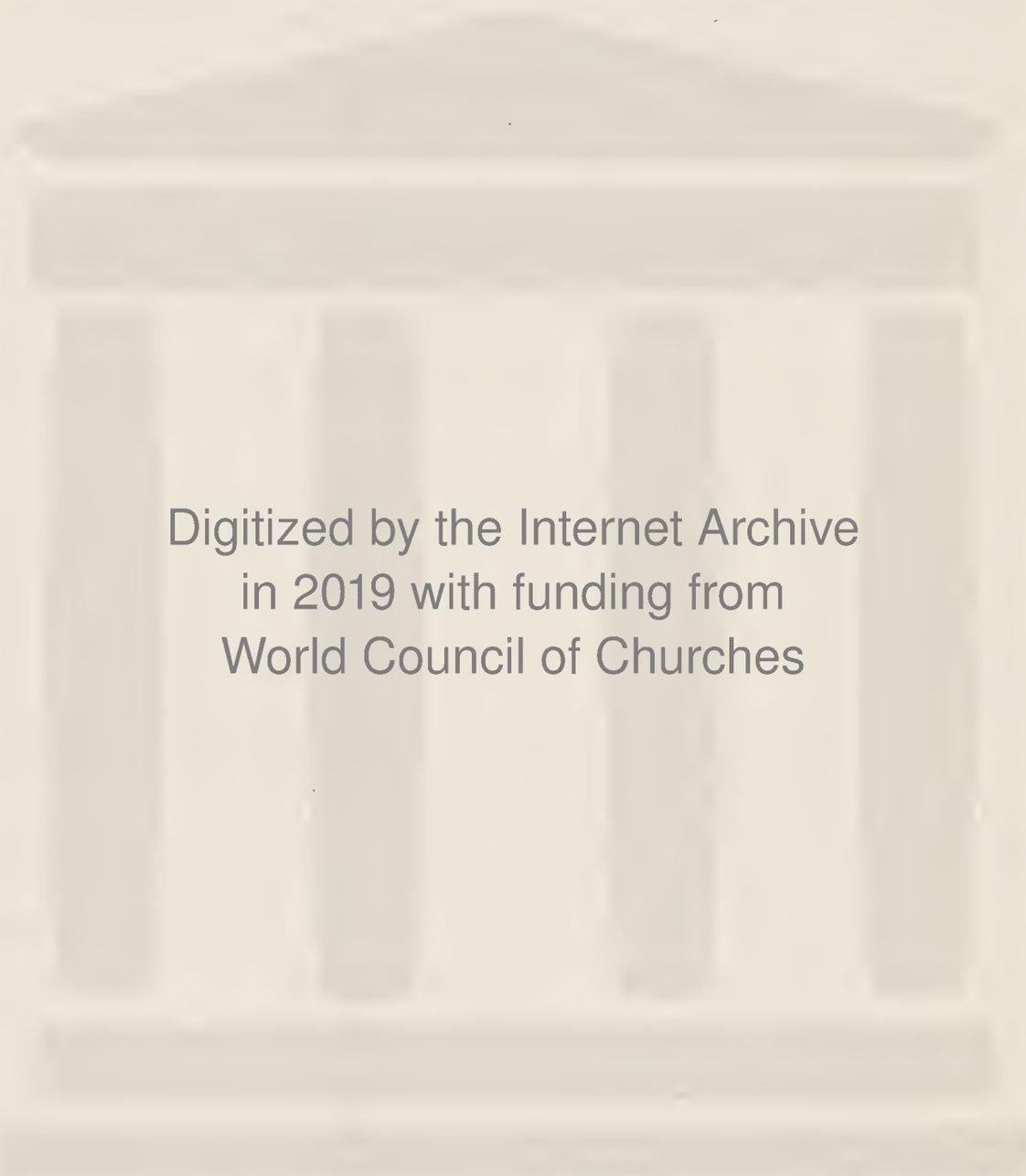
Meeting held in Canterbury, England

C O N T E N T S

1. Roll Call 1
2. Minutes 1
3. Draft Agenda and Time-table of Central Committee 1
4. Participants in Central Committee 1
5. Appointment of committees of Central Committee 1
6. Amendments to Rules of the World Council of Churches 2
7. Report of General Secretary 2
8. Chairman's report to Central Committee 4
9. Proposed letter to Member Churches 4
10. Appointment of sub-committees 4
11. Membership 5
    (A) Applications for Membership 5
    (B) Protestant Church of the Netherlands Antilles 6
    (C) Mision Iglesia Pentecostal, Santiago, Chile 6
    (D) The Assyrian Church 6
12. Plan for an Ecumenical Programme for the Elimination of Racism 6
    (a) Staff and Programme 7
    (b) Use of 20 % of free reserves 7
13. The World Council of Churches and Men of Other Faiths and Ideologies 10
14. Joint Working Group between the Roman Catholic Church and the World Council of Churches 11
15. Relationships with National and Regional Christian Councils 12
16. Hong Kong Christian Council - application for acceptance as an Associated Council 12
17. Draft Resolution on Martin Luther King 12
18. Department on Church and Society - Plan for an Ecumenical Study 13
19. Proposal for the Establishment of an Education Renewal Fund 13
20. Youth Participation in Central Committee 13
21. Secretary for Theological Education of the Office of Education 14
22. Division of Inter-Church Aid, Refugee and World Service . 15
23. Nigeria/Biafra 15
24. Commission of the Churches on International Affairs 15
25. Financial Support for Projects within the World Council of Churches concern for Development 16
26. Future meetings 18

Appendices

I a. Plan for an Ecumenical Programme for the Elimination of Racism (as presented to the Executive Committee) 19
I b. Plan for an Ecumenical Programme for the Elimination of Racism (as corrected by the Executive Committee) 26
II. The World Council of Churches and Men of other Faiths and Ideologies 32
III. Recommendations from the Secretariat for Relationships with National and Regional Christian Councils 37



Digitized by the Internet Archive
in 2019 with funding from
World Council of Churches

https://archive.org/details/minutesofmeeting00unse_43

WORLD COUNCIL OF CHURCHES

Executive Committee Meeting - Canterbury, August 1969

PRESENT:

Presidium:
Rev. Dr. W. A. Visser 't Hooft (Honorary)
His Holiness Patriarch German of Serbia
Rev. Dr. D. T. Niles
Rev. Dr. Ernest A. Payne
Rev. Dr. John C. Smith
Rt. Rev. A. H. Zulu

Officers:
Mr. M. M. Thomas
Miss Pauline Webb
Dr. Eugene C. Blake

Members:
Rev. J. B. Bokeleale
Mr. Juan V. Faune
President K. Gottschald
Most Rev. Archbishop Ruben Josefson
Prof. Dr. Jan Milic Lochman
Rev. Dr. Robert J. Marshall
Bishop Dr. R. C. Nichols
His Eminence Metropolitan Nikodim
Rt. Rev. E. S. Reed
Rev. Dr. Jacques Rossel
Prof. T. Sabev
General T. B. Simatupang
Rt. Rev. Oliver S. Tomkins
Dr. Richard von Weizsäcker
Mrs. Janet Wesonga

APOLOGIES

His Eminence Metropolitan Meliton of Chalcedon
Rt. Rev. Bishop Hanns Lilje
Bishop Karekin Sarkissian

The meeting was opened with prayer by Mr. M. M. Thomas. Prayers at subsequent sessions were led by President K. Gottschald, Dr. W. A. Visser 't Hooft, Bishop R. Nichols and the Rt. Rev. O. S. Tomkins, the Rev. Jacques Rossel leading closing prayers.

1. Roll Call

The General Secretary called the roll, all members of the Committee being present or expected with the exception of Metropolitan Meliton, Bishop Lilje, who was prevented by illness from attending. Dr. Visser 't Hooft was asked to draft a message to Bishop Lilje in the name of the Committee, to be presented to him in person by Dr. Wischmann on the occasion of his seventieth birthday on 20 August. At a later session it was learned that Bishop Sarkissian was also prevented by illness from coming to Canterbury.

Dr. Payne voiced the welcome of the members to Patriarch German when he joined the Committee at its morning session on 12 August.

2. Minutes

The Minutes of the meeting held in Tulsa, 27-31 January 1969, having been previously circulated, were confirmed.

3. Draft Agenda and Time-table of Central Committee

The draft agenda and time-table of Central Committee was amended and approved, subject to any necessary changes during the course of the meeting.

4. Participants in Central Committee

Mr. Thomsen presented the list of participants in Central Committee. The total number, including all categories of staff, was approximately 386. The report was received.

5. Appointment of committees of Central Committee

Mr. Thomsen presented proposals for the appointment of the following committees of Central Committee:

Nominations Committee
Finance Committee
Reference Committee I responsible for the following items:

Consultation on Racism
CCIA
Church and Society matters
Development
Any related questions arising from the Report from the Chairman of the Executive Committee and General Secretary's Report.

Reference Committee II responsible for the following items:

Items other than Church and Society and CCIA arising out of Divisional and Departmental Committees

Items not referred to Reference Committee I arising from the Report from the Chairman of the Executive Committee and General Secretary's Report

Structure Committee
Joint Working Group
Applications for Membership

It was AGREED to recommend to Central Committee that the committees as proposed be appointed.

6. Amendments to Rules of the World Council of Churches

The General Secretary presented proposals for amendments to Rules VII and XV. After discussion it was AGREED -

that the proposed amendments to Rules VII and XV be remitted to Central Committee for action.

7. Report of General Secretary

Dr. Blake said that he would be reporting fully to Central Committee, the text of the report being made available to members. Meantime he made brief reference to the following:

The visit of Pope Paul VI to Geneva would be covered more fully in his report to Central Committee. Other eminent visitors to the World Council headquarters during the year included Patriarch German; Dr. Jozsef Prantner, the Minister in the Government of Hungary carrying responsibility for relations with the Churches; Patriarch Maximum V, Head of a Uniate Church within the Roman Catholic Church; and Mr. McNamara, Head of the World Bank.

Referring to the financial situation, Dr. Blake said that this was one of the most difficult problems facing the Council in the coming months. On the one hand there was the pressure against any further expansion at the present time, and on the other pressure from all directions to take steps to deal with some of the issues raised at Uppsala with the concomitant additions to the staff. Some of these issues would be before the Central Committee, arising out of the report of the Structure Committee.

The report of the Race Relations Consultation at Notting Hill Gate would be in the hands of Central Committee members, together with recommendations drafted by the Staff Executive Group and amended in the light of suggestions from the major Divisional Committees of the Council. The Committee would not be asked to take any action on the report of the Consultation as such.

A full report from Structure Committee would be before Central Committee. This included recommendations regarding the form of the next Assembly, and a report of deliberations concerning the organization of the work of the Council during the next period. There had been some consideration of the Aim and Functions of the Council, and whether or not any changes were eventually decided upon this discussion had been of great value to the Structure Committee as it entered upon its task.

In reply to questions from members Dr. Blake made the following comments.

(a) His visit to the Middle East had included Egypt, the Lebanon, Syria, Jordan and Israel. He had met religious leaders of all the denominations represented in these countries, and had been received by a number of Heads of State. He had also met Muslim and Jewish religious leaders. The visit had been most valuable in helping him to understand the present situation in this troubled area, but he felt that one of the most rewarding elements was that it had demonstrated abundantly that a visit from an official of the World Council of Churches had been welcomed as providing the occasion for bringing together representatives of all the Christian Churches, even in places where such ecumenical gatherings were not customary.

(b) There had been an improvement in relationships with the Church of Greece and three representatives of the Church were expected to be present at Central Committee.

(c) As far as the Assyrian Church was concerned, there was a schism in the Church and the general view was that no action should be taken by the World Council in a matter which was one for internal decision.

8. Chairman's report to Central Committee

Copies of the report of the Chairman to Central Committee were in the hands of members. The Committee expressed warm appreciation of the content of the report and felt that much of what it contained would be of value in the discussion of various items on the agenda. It was AGREED that the report be commended to Central Committee.

9. Proposed letter to Member Churches

The Chairman recalled the decision taken at the Tulsa meeting of the Committee that in place of concentration on a "Main Theme" the Central Committee should address itself to the preparation of a letter to member churches. The officers and staff, in consultation with others, had been asked to prepare a draft outline of a possible communication for the consideration of the Committee at its present meeting. The draft had been previously circulated to members and was now open for discussion. After a full discussion of the proposal and of the contents of the draft, it was AGREED to recommend to Central Committee:

(a) that a communication to the member Churches be prepared concerning our common task in the light of our reflections on the Uppsala Assembly;

(b) that a sub-committee be set up to prepare a first draft of such a communication for discussion by the Central Committee in plenary session and in groups, a final draft to be prepared in the light of the discussion for presentation to a subsequent plenary session;

(c) that the text of the draft outline considered by the Executive Committee be made available to the drafting committee.

10. Appointment of sub-committees

The following sub-committees were appointed to meet during the course of the Executive Committee:

(a) Finance Committee

Bishop E.S. Reed (Chairman)
Mr. J.V. Faune
Archbishop Ruben Josefson
Dr. R.J. Marshall
Rev. Dr. J. Rossel
General T.B. Simatupang
Mrs. Janet Wesonga

(b) Staffing Committee

Miss P.M. Webb (Chairman)
Rev. J.B. Bokeleale
Praeses Karl Gottschald
Professor J.M. Lochman
Bishop R.C. Nichols
Metropolitan Nikodim
Professor T. Sabev
Bishop O.S. Tomkins
Dr. Richard von Weizsäcker

11. Membership

A. Applications for Membership

1) The Rev. Victor Hayward presented applications for membership in the World Council of Churches and after careful consideration of each application it was RESOLVED to recommend to Central Committee -

a) that the following Churches be accepted for membership in the World Council of Churches, in accordance with the Rules:

i) Polish Mariavite Church (Altkatholische Kirche der Mariaviten in Polen)

ii) Igreja Evangelica Pentecostal "O Brasil para Cristo"

iii) Church of Christ on Earth by the Prophet Simon Kumbangu, Congo-Kinshasa

b) that the following Churches be accepted for associate membership in the World Council of Churches, in accordance with the Rules:

i) Iglesia Evangelica Luterana Unida (in Argentina)

ii) Presbytery of Liberia

2) An application was received from the Latvian Lutheran Church in Exile and after discussion it was AGREED -

that no action be taken on the application for membership of the Latvian Lutheran Church in Exile pending further enquiries regarding (i) its constitution and organization, and (ii) its relationship with Churches already in membership with the Council.

B. Protestant Church of the Netherlands Antilles

The Executive Committee received with gratification a report that three member Churches in the former Union of Protestant Churches in the Netherlands Antilles (the Protestant Church of Aruba, the Protestant Church of Bonaire and the United Protestant Church of Curaçao) had formed themselves, in October 1968, into one united Church under the title Protestant Church in the Netherlands Antilles. Copies of the Act of Institution and of the new Constitution had been received.

C. Mision Iglesia Pentecostal, Santiago, Chile

It was reported that a resignation from membership, dated 3 December 1968, had been received from the Mision Iglesia Pentecostal, Santiago, Chile. No reasons had been given but it was known that this Church had unfortunately split into two. It was AGREED that no immediate action be taken on this resignation pending further investigations.

D. The Assyrian Church

Mr. Hayward reported on the schism that had arisen in the Assyrian Church. It was AGREED that no action could be taken by the World Council in a matter which concerned the internal affairs of the Church, but the Officers were asked to watch the situation in case some opportunity of mediation should arise.

12. Plan for an Ecumenical Programme for the Elimination of Racism

Dr. Blake spoke to a plan for an Ecumenical Programme for the Elimination of Racism, copies of which were in the hands of members (See Appendix I a and b). This should be read in conjunction with the report of the Consultation on Racism in Notting Hill in May though it should not be considered as arising out of the consultation.

After Dr. Blake's presentation the Chairman called for discussion of the proposed programme, and comments and suggestions were voiced by most of the members present. It was agreed that proposals for amendment, especially to Section II A, B and C of the document, should be put into writing and submitted to a sub-committee consisting of Dr. E.A. Payne (Chairman), Dr. J. C. Smith,Rev. Jacques Rossel, General Simatupang and Miss Pauline Webb. The sub-committee was asked to bring a revised draft to the next session. The financial implications of the plan were referred to the Finance Sub-Committee with special reference to a proposal for the use of free reserves.

Before the presentation of the revised draft Bishop Zulu asked leave to speak in reference to the situation in South Africa in the light of comments on the report of the Notting Hill Consultation drawn up by the South Africa Christian Council. He pleaded that nothing be said in any statement that might be produced which would make it necessary for the Christian Council to withdraw from the WCC. Dr. Payne then presented the revisions of the drafting sub-committee, and after a full discussion during which a number of further amendments were suggested it was agreed that Dr. Payne and the sub-committee be asked to take responibility for the preparation of a final text of sections A and B of the document.

Bishop Reed, on behalf of the Finance Committee, presented the following report on the financial aspects of the plan as contained in section D of the document:

Financial aspects of the plan for an ecumenical programme for the elimination of racism

a) Staff and Programme

The Finance Sub-Committee discussed briefly the proposal that an annual budget of $ 150,000 be provided for a five year period as one element of a new ecumenical programme for the elimination of racism. Financial support for this budget has already been approved by DICARWS for $ 50,000 for 2 years and DWME for $ 25,000 for 2 years. In addition, DWME hopes to assist further with contributions to the expense of particular consultations or other programme activities. The proposal would thus involve an addition of $ 50,000 to expenditure under the General Budget.

The Finance Sub-Committee did not, in the brief time available, seek to anticipate the full discussion of the General Budget which will take place in the Finance Committee. The Finance Sub-Committee cannot therefore do more than draw attention to the fact that this addition will increase the need for increased income if the full programme of activities under the General Budget is to be maintained.

b) Use of 20 % of free reserves

The Finance Sub-Committee discussed briefly whether the nature of the three reserves was such that it would be permissible for 20 % of these reserves to be used in the proposed manner. The conclusions reached were that such a utilisation of the reserves would most probably be permissible but that the proposed action should be made conditional on:

a) the explicit statement that the funds will be transferred to an organisation or organisations whose purposes are consonant with the general purposes of the World Council, and, in the case of the two Divisional Reserves, with the general purposes of those divisions; and

b) that prior to action being taken, adequate legal advice be secured to confirm that the proposed use of the funds is legally permissible.

The Finance Sub-Committee recognised that the financial implications of the proposed action require serious reflection and wishes to draw the attention of the Executive Committee to the following facts:

a) The World Council had virtually no reserves when it was constituted in 1948. The General Reserve has been slowly built up over the past 20 years by allocations from current budgets. It has been regarded as available for use only in a major emergency and has never been drawn on during the first 20 years of the life of the World Council.

b) The Finance Committee of the Uppsala Assembly confirmed the judgement expressed on several previous occasions that the present reserves are inadequate. They are as follows:

	Reserve	1969 Budget	Reserve about to:
General Budget	$ 449,439	$ 1,300,000	4^{+} months expenses
DICARWS	$ 931,294	$ 1,745,500	6^{+} months expenses
DWME	$ 89,372	$ 271,000	4^{-} months expenses

c) There is a serious danger that a decision to use in the proposed manner 20 % of the free reserves of the World Council may have a negative effect on future income and that that circumstance may, in purely financial terms, be of far greater significance than the reduction of the reserves by 20 %.

The Finance Sub-Committee fully recognises that the Executive Committee with full awareness of these facts and recognising that the use of these resources would constitute a precedent may consider that the importance of the proposal is such as to justify the transmission of it to the Central Committee. The Finance Sub-Committee agreed that if the Executive Committee so decides, it would not oppose that action.

This report was followed by a lengthy discussion centering mainly around the proposal to set aside funds from free reserves for transfer to an organization or organizations representative of oppressed racial groups,as set out in Paragraph 3 of section E of the document. A number of motions for amendment to paragraphs 2 and 3 of this section were proposed. The Chairman asked that these should be put into writing and the following members submitted written motions: Dr. John Coventry Smith, the Rev. J. Rossel, Dr. D.T. Niles, Miss P.M. Webb, Mrs. J. Wesonga, Bishop O.S. Tomkins, Dr. von Weizsäcker, General Simatupang
The Chairman then put before the meeting the following motion proposed by General Simatupang and duly seconded: that the following sentence be added to paragraph 2 of section E of the document, and that paragraph 3 be deleted:

> "The Executive Committee is empowered to act on more precise proposals to be formulated by the International Advisory Committee."

This was adopted by a vote of 11 in favour, 7 against, some of the other amendments proposed thus not requiring action.
The Chairman then called for a vote on the following motion proposed by Dr. D.T. Niles and duly seconded:
that the following sentence be inserted in paragraph 2 of section E of the document following the sentence reading

> "Help may take the form of grants to organizations representative of oppressed racial groups."

This was adopted by a vote of 10 in favour, with 8 abstentions.

Miss Webb then moved the following proposal which was seconded and adopted with 2 contra votes and 1 abstention:

> that the Covenant forming section III of the document be deleted.

It was finally agreed by a majority vote -

a) that the plan for an Ecumenical Programme for the Elimination of Racism, as amended, be commended to the Central Committee with the request that it be remitted to Reference Committee I;

b) that the General Secretary be asked to make the original text available to the Reference Committee if so requested by the Chairman.

In view of the deep differences in the Executive Committe, it was agreed

> that the members of the Executive Committee be free to take positions according to their conscience, in the discussions and voting on the document in the Central Committee; and not be expected to defend the document in toto as it has emerged out of the Executive Commitee.

13. The World Council of Churches and Men of Other Faiths and Ideologies

The Rev. Philip Potter presented a paper setting out the results of a number of staff discussions on the new situation facing the World Council in its relationship to men of other faiths and ideologies. (See Appendix II). Dr. Rossel put forward the following proposals for possible action by the Committee:

1) That the Executive Committee acknowledges the great importance of the World Council's continuing dialogue with men of other faiths and requests the Structure Committee to look into the structural issues involved.

2) It encourages the staff (a) to take the initiative in sponsoring systematic study of selected themes by a small group of Christians and scholars of other faiths, such a study to be related to some important issues in the life of mankind at the present juncture of history, e.g. the humanum studies; (b) to invite men of other faiths and ideologies for partial or full participation in conferences sponsored by the WCC.

3) It further encourages the staff to prepare a comprehensive policy statement on the relations of the Council with men of other faiths and ideologies for presentation to the Central Committee meeting in Addis Ababa.

4) It recommends the Central Committee to make "The dialogue with men of other faiths and ideologies" the main theme of the Addis Ababa meeting.

5) It would, however, caution the staff with regard to participation in "inter-religious" world conferences unless they are called to discuss important issues in the life of mankind at the present time of history, and is of opinion that the Council should not be a co-sponsor of such consultations until the Central Committee has had an opportunity of discussing all aspects of such initiatives on the basis of a policy statement on the Council's relations with men of other faiths.

Mr. Sabev welcomed the paper and the growing contacts between the Council and those of other ideologies and faiths. He felt that emphasis should be laid on the importance of practical contacts and cooperation in the fields of peace, aid, development and racism.

Dr. von Weizsäcker felt that the Committee should accept the three suggestions made at the end of the paper. Some of the points contained in the documents might usefully be brought to the attention of the committee which was to draft a communication to the churches.

Dr. Visser 't Hooft thought there should be a major study during the period preceding the Addis Ababa meeting, the results of which could be discussed at that time. He questioned the use of the word "inter-religious" and suggested that some new term should be found which could include people of various ideologies as well as those of other faiths. He warned against any tendency to syncretism.

Dr. D.T. Niles emphasized the need to include in any study the secular ideologies and also the Chinese religions. Secular humanist ideologies were increasingly challenging traditional structures of society and providing direction and hope to people in many parts of the world.

Metropolitan Nikodim felt that it was better to speak of cooperation rather than confrontation or competition. He agreed with those who preferred to speak of other faiths and ideologies rather than to use the term "inter-religious". This would certainly be more acceptable in some areas of the world.

It was AGREED -

1) that the Executive Committee is of opinion that the relations of the World Council with men of other faiths and ideologies is a major issue for the Council at the present time;

2) that a comprehensive policy statement on the Council's relations with men of other faiths and ideologies be prepared for presentation to the Central Committee meeting at Addis Ababa; and

3) that the attention of the Structure Committee be drawn to the structural issues involved in the policy outlined in the paper.

14. Joint Working Group between the Roman Catholic Church and the World Council of Churches

Dr. Vischer referred to the present position reached in the discussions of the Joint Working Group, and presented a draft minute which would be before the Central Committee and which had been prepared by the meeting of the Group at Gwatt in May. During the discussion which followed Dr. Payne expressed some disappointment that the Joint Working Group had not produced a third official report as had been done following its two earlier meetings. Dr. Blake outlined the various factors which had influenced the situation, and emphasized the fact that this was an agreed minute which would also be presented to the Secretariat for Christian Unity at its next meeting.
(Draft minute, see Central Committee Report, Canterbury)

15. Relationships with National and Regional Christian Councils

Mr. Hayward presented recommendations regarding relationships with national and regional Christian councils, outlining the situation as it existed at present, (see Appendix III)

It was AGREED -

a) that the proposals regarding the relationship of national and regional Christian Councils to the World Council, as outlined in appendix III, be remitted to the Structure Committee for consideration;

b) that the Structure Committee be requested to invite comments on the proposals from the Division of World Mission and Evangelism at its meeting in December.

16. Hong Kong Christian Council - application for acceptance as an Associated Council

Mr. Hayward reported receipt of an application from the Hong Kong Christian Council for acceptance as an associated council of the WCC, pointing out that according to the present Rules the World Council should take the initiative in "inviting selected national councils" to enter into this closer working relationship. In view of the special circumstances attaching to the application and the fact that the Secretariat for Relationships with Christian Councils was recommending that the Rules be amended in this respect, Mr. Hayward expressed the hope that the application might be commended to the Central Committee. It was proposed, seconded and AGREED -

that the Executive Committee recommend to Central Committee that the Hong Kong Christian Council be accepted as an Associated Council of the World Council of Churches.

17. Draft Resolution on Martin Luther King

The Rev. Paul Abrecht presented a paper concerning ways in which the Uppsala resolution on Martin Luther King might be implemented.

Several requests had been received that some action be taken, offering suggestions on how this might be done and financed. Some sectors of the Council were already involved in discussion of methods of social change and in study relating to the theme of violence and non-violence. After discussion of alternative proposals for action it was AGREED -

that the document be referred to Central Committee for consideration by Reference Committee I, with the recommendation that approval be given for a "linked" study drawing together the results of the different departmental or divisional efforts on the theme of non-violent methods of achieving social change, the linkage to be accomplished by a consultation in 1970 or 1971 in which the ideas of the different segments of the study would be compared and integrated.

18. Department on Church and Society - Plan for an Ecumenical Study

The Rev. Paul Abrecht spoke to a document setting out in detail plans for an ecumenical study in the areas of Church and Society concentrated on the issues of technology, changing social structures, the function of law, and the elimination of racism. Such a study had been recommended by the Uppsala Assembly after a review of the results of the 1966 World Conference on Church and Society.
It was AGREED -

that the document be remitted to the Central Committee.

19. Proposal for the Establishment of an Education Renewal Fund

Mr. Ralph Young recalled that at the Tulsa meeting of the Executive Committee the General Secretaries of the WCC and the World Council of Christian Education had been authorized to appoint a committee to develop the plan and programme for an Education Renewal Fund. Proposals had now been drawn up and had been commended by the Committee of the Division of Ecumenical Action. It was AGREED -

that the Executive Committee receive the report on the proposal for the establishment of an Education Renewal Fund and commend it to the Central Committee for consideration.

20. Youth Participation in Central Committee

Mr. Young spoke to a proposal regarding youth participation in Central Committee, which had been formulated to meet the expectations aroused by the Uppsala Assembly on the part of the younger generation. It was recognized that the principle involved would have to be considered by the Central Committee itself, but it was suggested that the Executive Committee might appoint a number of young people who were present in Canterbury as Advisers to the present

meeting. It was pointed out that this was not possible under the Rules of the Council, and after discussion it was AGREED -

a) that the proposals regarding youth participation in Central Committee be referred for consideration by Reference Committee II;

b) that the following youth participants be invited to attend the present meeting of the Committee as Guests:

Larry Cheah
Rieweh R. Cunville
Kirill Goundiaev
Isabelle Johnston
B. Kiplagat
Hector Mendez
David Parker

21. Secretary for Theological Education of the Office of Education

On the joint recommendation of the Divisions of Ecumenical Action and World Mission and Evangelism, it was RESOLVED -

that the Executive Committee approve the proposal

a) that the Theological Education Fund and the Division of Ecumenical Action enter into a trial arrangement between September, 1969 and the end of the present TEF Mandate, whereby the Secretary for Theological Education of the Office of Education of the DEA be given responsibility for exploring the issue of theological education for both clergy and laity ("the whole people of God") and the implications of this issue for theological schools within the purview of the Theological Education Fund.

b) that this assignment be a major responsibility given to that Secretary by the DEA Office of Education;

c) that in carrying out this arrangement -

i) the Secretary for Theological Education attend several meetings of the Theological Education Fund staff and the TEF Committee meeting between now and the conclusion of the second TEF mandate period;

ii) the Theological Education Fund pay to the Division of Ecumenical Action the equivalent

of one-half of that Secretary's annual salary during the first year, and assume any travel and hospitality costs incurred by his visits to TEF staff meetings in London and to the 1970 TEF Committee meeting;

iii) the parties concerned review the arrangement in detail for the summer 1970 meeting of the TEF Committee.

22. Division of Inter-Church Aid, Refugee and World Service

The Acting Director of the Division of Inter-Church Aid, Refugee and World Service, Captain J. Ørner, outlined the points which would be included in the report to Central Committee. The report was received with an expression of appreciation to the staff of the Division.

Dr. Payne referred to allegations which had been made by representatives of the Nigerian Church against the World Council of Churches and Joint Church Aid. Captain Ørner said the report would contain a full statement of the activities of Joint Church Aid. In reply to a question from Professor Lochman, he said that there would be a report on preparations for the consultation on Palestinian refugees to be held in the autumn.

23. Nigeria/Biafra

Dr. Blake referred to the great difficulty of dealing with a situation such as that existing in Nigeria/Biafra without misunderstandings arising. The World Council tried to take such actions as it felt were demanded by a Christian understanding of humanitarian responsibilities and to act in such a manner as would enable the Council to act as a reconciling agency in relation to Churches on both sides of the division. Dr. Blake referred to correspondence received from Nigeria alleging that the Nigeria/Biafra debate had not been fairly handled in the Uppsala Report. It was AGREED -

that the Executive Committee supported the Editor of the Report in the way he had dealt with this difficult question.

24. Commission of the Churches on International Affairs

The Chairman welcomed Mr. L.J. Niilus on behalf of the Committee as he gave his first report on the work of the Commission of the Churches on International Affairs. Mr. Niilus mentioned briefly the points of chief concern which would be covered more fully in the report to Central Committee on the work of the Commission.

25. Financial Support for Projects within the World Council of Churches concern for Development

Mr. Itty reported as follows on financial support for projects within the WCC concern for development:

"An increasing number of requests for assistance in planning, execution and financing of development projects are being made by churches and church agencies in developing countries. Several member churches of the World Council of Churches have taken steps to make substantial amounts of new funds for development available, and some other churches are in the process of taking similar initiatives.

In view of this situation the Staff Working Party on Development of the WCC has been engaged in a serious consideration of the ways in which the WCC can be of assistance to its member churches in the proper channelling and utilisation of such church funds for development. The Executive Committee in Tulsa authorised the holding of a "Consultation on New Funds for Development" in October 1969. In the light of subsequent developments it has been found desirable to postpone the Consultation to a date early in 1970. It is further proposed that its purpose be enlarged to include the formulation of criteria for development projects, the setting of guidelines for screening and evaluating projects, and the mobilisation of increased Church funds for development.

The whole question of development projects was discussed at the Divisional Committee meetings of DICARWS and DWME at Canterbury and, recognising the urgency of this problem, the Divisional Committee of DICARWS has agreed to recommend:

1. that ACTS be established immediately as an agency to provide technical assistance for projects which may be referred to it by DICARWS or other Christian agencies. Its budget will be obtained through DICARWS as well as through service fees. It will be administratively separate from DICARWS to enable it to function as a body serving all units in the WCC and bodies outside the WCC.

2. that ECLOF be asked to assist in the management of loans which may be granted in respect of development projects and to examine the possibility of extending its operations to the field of investments for development.

These actions would appear to be necessary interim steps, pending any decisions which the Executive Committee may make in the light of recommendations from the Consultation and/or as a result of the review of the WCC structure."

It was AGREED that in receiving the report on financial support for projects within the WCC concern for development, the Executive Committee recommend to Central Committee -

i) that the Division of Inter-Church Aid, Refugee and World Service be authorized to take the necessary steps including establishing new procedures to enable it to handle additional volume of Development projects. Projects involving US $ 50,000 or more should be submitted to ACTS for evaluation prior to approval. In the selection of projects DICARWS should be guided by the ongoing study and thinking on development of the WCC as a whole.

ii) that at its February meeting the Executive Committee be authorized to appoint a committee on development representative of all units in the WCC concerned in development. In addition to the wider concerns (such as coordination of all WCC efforts and concerns in the field of development and the fostering of study, education and social action on development in close relationship with SODEPAX), the functions of the committee shall include:

   a) provision of advice and guidance in handling development projects;

   b) responsibility for reporting to the Central Committee the work of ACTS and the activities in relation to development of ECLOF;

   c) holding occasional forums for agencies involved in development to formulate perspective, strategy and policy for the efforts of the churches in development project work and to foster coordination among them.

iii) that a nucleus committee consisting of the Chairmen of the Divisions of Inter-Church Aid, Refugee and World Service, World Mission and Evangelism, Church and Society, and Ecumenical Action be appointed to supervise the preparation of the proposed consultation on New Funds for Development which would prepare a report for the meeting of the Executive Committee in February.

26. Future meetings

Mr. Thomsen reported that an official invitation had been received to hold the next meeting of the Committee in Czechoslovakia. Suggestions by members of Executive Committee for further meetings had been received from a number of quarters, including the South Pacific, Japan and New Zealand.

It was AGREED -

> that the next meeting of the Committee be held in Prague, Czechoslovakia from Monday, 16 February to Friday, 20 February 1970, members being asked to reserve the period from February 14 to 23 to enable them to visit other parts of the country.

Mr. Thomsen said that the second meeting in 1970 would be held in Geneva from Tuesday 1 September to Saturday 5 September. The next meeting of Central Committee would be in Addis Ababa, end December 1970/beginning January 1971.

Dr. Rossel voiced the thanks of the Committee to the Chairman for the way in which he had led the meeting.

APPENDIX I a

PLAN FOR AN ECUMENICAL PROGRAMME FOR THE ELIMINATION OF RACISM

(as presented to the Executive Committee)

I. INTERNATIONAL CONSULTATION ON RACISM, NOTTING HILL, LONDON, MAY 19-24, 1969

Official statements of the W.C.C. Fourth Assembly at Uppsala in 1968 emphasized the urgent need for the churches to undertake a vigorous campaign against racism, calling Christians "to seek to overcome racism wherever it appears". The Central Committee meeting after the Assembly authorized the staff "to give serious consideration to the ways in which a programme for the Elimination of Racism might be implemented".

As the first step in fulfilling this mandate, an international Consultation on Racism was held in the United Kingdom (London) May 19-24, 1969, to advise the W.C.C. on an ecumenical programme of education and action for the eradication of racism. The Hon Dr. George McGovern, Methodist layman and U.S. Senator, chaired the proceedings. Dr. Eugene Carson Blake served as secretary of the Consultation.

The purpose of the Consultation was to make a new exploration of the nature, causes and consequences of racism in the light of contemporary conflict situations, the means being used to combat it, and the possibilities of new Christian witness in this area. As the W.C.C. Executive Committee in its January 1969 meeting instructed that the Consultation focus attention on "the problems of white racism", not excluding "the consideration of various expressions of counter-racism or other forms of racism", the programme reflected this emphasis.

The Consultation consisted of 40 Christian leaders, both lay and clergy, involved in and concerned for the issues of race conflict, with 25 additional consultants. The planning and preparation of the Consultation were the responsibility of the Staff Coordinating Committee on Racism, chaired by Dr. E.C. Blake. The organisation was carried out by Mrs. Karefa-Smart, Dr. Baldwin Sjollema, Rev. David Gill.

II. RECOMMENDATION TO THE CENTRAL COMMITTEE OF THE WORLD COUNCIL OF CHURCHES
RE: AN ECUMENICAL PROGRAMME FOR THE ELIMINATION OF RACISM

Since its inception, the WCC has consistently denounced the sin of racism. The issue is not new to us. But today it arises with a new and terrifying urgency. The WCC has offered a strong lead in the past, but its studies and statements generally have evoked neither adequate awareness nor effective action. Further, recent study and dialogue have served to open up dimensions and implications of the problem never before realized. Thus the struggle against racism as it rapidly intensifies is now confronting the churches with a challenge to deeper understanding, fresh commitment and costly redemptive action.

The Consultation recommended to the WCC and its member churches lines of action for an ecumenical programme for the eradication of racism. However, more important than any recommendation, it pleaded for a profound and renewed commitment from the churches - and specifically from the World Council of Churches - to offer a convincing moral lead in the face of this great and growing crisis of our times.

To make the commitment quite concrete in the life of the World Council of Churches the following prospectus is proposed for adoption:

A. The Scope of a New Ecumenical Programme for the Elimination of Racism (1)

Racism is not an unalterable feature of human life. Like slavery and other social manifestations of man's sin, it can and must be eliminated and Christians must be in the vanguard of the struggle.

Racism today is not confined to certain countries or continents. It is a world problem. People of different colours suffer from Racism in all continents. Involved are e.g.the Aborigines in Australia, the Maoris in New Zealand, the black majorities of Southern Africa, the Indians, Afro-Americans, and Hispano-Americans in the U.S.A., the Indians and Eskimos in Canada, the Indians in various Latin American countries, the coloured immigrants and students in the U.K. and continental Europe, both Western and Eastern. And Racism as here defined is intimately involved in the caste system in India and white presence in Vietnam.

Moreover, it is the coincidence of an accumulation of wealth and power in the hands of the white peoples of the West, which is the reason for a focus on the various forms of white Racism in the different parts of the world. This focus on white Racism does not deny other

(1) see next page

forms of ethnocentrism. Rather the focus results from the conviction that racism as a characteristic of European civilization must be understood and dealt with as the most crucial aspect of the world-wide conflict. A determined ecumenical attack on this problem must therefore come as a commitment of the World Council and its divisions and departments. It is a concern of international affairs, Church and Society, Laity, Mission, Faith and Order, etc.

---

(1) Racism has been defined by the Uppsala Assembly of the World Council of Churches in 1968: "By Racism we mean ethnocentric pride in one's own racial group and preference for the distinctive characteristics of that group; belief that these characteristics are fundamentally biological in nature and are thus transmitted to succeeding generations; strong negative feelings towards other groups who do not share these characteristics coupled with the thrust to discriminate against and exclude the outgroup from full participation in the life of the community." (The Uppsala 68 Report, p. 241) and by a Committee of experts of UNESCO: "Racism, namely anti-social beliefs and acts which are based on the fallacy that discriminatory inter-group relations are justifiable on biological grounds ... Racism falsely claims that there is a scientific basis for arranging groups hierarchically in terms of psychological and cultural characteristics that are immutable and innate. In this way it seeks to make existing differences appear inviolable as a means of permanently maintaining current relations between groups." (Statement on Race and Racial Prejudice, UNESCO, Paris, September 26, 1967)

The programme being proposed is therefore based on the conviction that

- the facts about Racism and the struggle for racial justice (including the involvement of the churches) must be presented to our constituency in a more systematic and effective way;

- There must be more opportunity for confrontation between those holding different positions on the meaning of racial justice and those advocating different methods for attaining it;

- there must be a mobilization of our ecumenical activities and concerns in support of the struggle against racism;

- there must be a new ecumenical action to establish unequivocally our ecumenical belief in human solidarity and racial justice, and to support the opponents and the victims of racist and related forms of political and economic oppression.

B. Outline of a Five Year Programme

A programme to meet this challenge will involve:

1. Teams of inquiry focusing on selected problem areas in Latin America, North America, Australasia, Europe (both East and West), Southern Africa, etc. to express ecumenical concern and to assist in formulating guide lines for ecumenical understanding and action;

2. Consultations on selected issues which obstruct common action in achieving racial justice, e.g. the problem of sharing economic and political power, including "reparations" and other proposals for overcoming the economic burden of historic and contemporary Racism; the meaning or racial identity;

3. Examination of the ways by which the churches can support opponents of Racism and meet the needs of its victims, and the steps which the World Council can take in this direction;

4. Examination of the programmes, budgets and structures of the World Council to see whether they support the struggle against Racism;

5. Collection and circulation of the best analyses, and other data helpful to the churches on this issue.

Clearly, such a programme will require coordinated action by all the Divisions and Departments of the World Council.

C. W.C.C. Structure

It is proposed that the WCC Central Committee undertake to correct the current racial and cultural imbalance in the structures, staff and decision-making bodies of the World Council of Churches and instruct the Committee on Structure to provide for the rectification of this imbalance when formulating its suggestions for change.

D. Staff and Programme

This programme requires coordinated action by all departments and divisions. Therefore it is lodged at least until the restructuring of the WCC envisaged for January 1972, as a direct responsibility of the General Secretariat.

Assisting the General Secretary for this purpose not less than three STAFF members are needed; an executive secretary an officer for international and ecumenical relations and a secretary for research and documentation. They will prepare and execute - and stimulate and coordinate - the programme outlined above, and will gather information and provide necessary technical expertise for the operation as a whole.

To advise and guide this structural unit it is proposed that there be established an International Advisory Committee of twenty specialists (including a number of Central Committee members).

A Staff Coordinating Group drawn from the different Divisions and Departments will coordinate their involvement in the overall programme.

E. Finances

1. Annual resources of $ 150,000 will be needed for a period of five years for the expenses of the suggested staff and their programme, based on the following rough draft budget:

Salaries	SFrs.	200,000
Travel	"	50,000
P.T.T.	"	5,000
Office Supplies and Furniture	"	10,000
Cyclostyle	"	7,500
Translations	"	10,000
Allocation Upkeep	"	7,500
Allocation General Services	"	10,000
Miscellaneous and Unforeseen	"	42,400
Total	SFrs.	342,400
equals at $ - SFrs. 4,28	US$	80,000
Provision for expenses of Advisory Committee, Teams of Inquiry, Consultations and Publications	US$	70,000
Total Annual Budget	US$	150,000

The above budget should be financed out of the three basic budgets of the World Council of Churches - General Budget, Service Programme Budget of DICARWS and the Operating Fund of DWME.

2. Authority will be needed to seek further resources under "Programme Project" procedures for projects which will develop out of the work of the unit. These may include educational or aid projects for victims of racial oppression and support for projects which help to break down patterns of racism. The projects may develop directly from the work of the unit or be projects initiated by others which the World Council wishes to support. The order of magnitude of operations of this nature will depend upon the development of the programme and the possibilities of securing resources. More precise proposals will be made to the Executive or Central Committee in due course. It is thought probable that needs may well amount to several hundred thousand dollars per annum.

3. It is further proposed that the World Council of Churches Central Committee authorize the setting aside at once of $ 294,021, representing 20 % of the following free reserves of the World Council of Churches, for transfer to an organization or organizations representative of oppressed racial groups:

General Reserve	US$	449,438.78
Service Programme Reserve DICARWS.	"	931,294.43
Operating Fund DWME	"	89,371.78
	US$	1,470,104.99

authorize the Executive Committee on the advice of the International Advisory Committee on the Elimination of Racism to decide to which organization or organizations representative of oppressed racial groups the above resources shall be transferred.

- - -

The World Council might do much more during the next five years. It can scarcely do much less, if it intends to take seriously the challenge of Racism.

III. COVENANT

As an expression of this commitment it is proposed that, in a service of worship, this meeting of the Central Committee of the World Council of Churches should engage itself solemnly in the Covenant (1) which follows:

"Confessing our Lord and Saviour Jesus Christ, the Man who was and is for all men -

As the Central Committee of the World Council of Churches, and as responsible members of its constituent churches -

We covenant to act corporately in order to remove from the institutional life of the WCC, during the period 1969-1975, all that is racist, and thus be equipped for a more effective struggle against this demonic manifestation in our contemporary world.

We further covenant to combat racism in all its forms and at all levels through a world programme to be carried out in cooperation with other agencies and groups and with all men of goodwill.

As members of churches we pledge ourselves to fight for their sacrificial involvement in the struggle and by measures at least as far reaching as those endorsed by this Central Committee."

---

(1) The idea of covenant is fundamental to the biblical faith: God in his grace initiates, offers and commits himself - man, in grateful thanksgiving responds, accepts and commits himself in turn. The human participation appropriate to this covenant is a glad acceptance of God's love and forgiveness, resulting in a life of sensitive service to one's fellows. The man whom we call Lord has given himself for the world - the Church is called to respond, with joy and hope, offering itself freely as an instrument for his saving work in the world in which it is placed.

APPENDIX I b

PLAN FOR AN ECUMENICAL PROGRAMME FOR THE ELIMINATION OF RACISM

(as corrected by the Executive Committee)

I. INTERNATIONAL CONSULTATION ON RACISM, NOTTING HILL, LONDON, MAY 19-24, 1969

Official statements of the W.C.C. Fourth Assembly at Uppsala in 1968 emphasized the urgent need for the churches to undertake a vigorous campaign against racism, calling Christians "to seek to overcome racism wherever it appears". The Central Committee meeting after the Assembly authorized the staff "to give serious consideration to the ways in which a programme for the Elimination of Racism might be implemented".

As the first step in fulfilling this mandate, an international Consultation on Racism was held in the United Kingdom (London), May 19-24, 1969, to advise the W.C.C. on an ecumenical programme of education and action for the eradication of racism. The Hon Dr. George McGovern, Methodist layman and U.S. Senator, chaired the proceedings. Dr. Eugene Carson Blake served as secretary of the Consultation.

The purpose of the Consultation was to make a new exploration of the nature, causes and consequences of racism in the light of contemporary conflict situations, the means being used to combat it, and the possibilities of new Christian witness in this area. As the W.C.C. Executive Committee in its January 1969 meeting instructed that the Consultation focus attention on "the problems of white racism", not excluding "the consideration of various expressions of counter-racism or other forms of racism", the programme reflected this emphasis.

The Consultation consisted of 40 Christian leaders, both lay and clergy, involved in and concerned for the issues of race conflict, with 25 additional consultants. The planning and preparation of the Consultation were the responsibility of the Staff Coordinating Committee on Racism, chaired by Dr. E.C. Blake. The organisation was carried out by Mrs. Karefa-Smart, Dr. Baldwin Sjollema, Rev. David Gill.

II. RECOMMENDATION TO THE CENTRAL COMMITTEE OF THE WORLD COUNCIL OF CHURCHES
RE: AN ECUMENICAL PROGRAMME FOR THE ELIMINATION OF RACISM

Since its inception, the WCC has consistently denounced the sin of racism. The issue is not new to us. But today it arises with a new and terrifying urgency. The WCC has offered a strong lead in the past, but its studies and statements generally have evoked neither adequate awareness nor effective action. Further, recent study and dialogue have served to open up dimensions and implications of the problem never before realized. Thus the struggle against racism as it rapidly intensifies is now confronting the churches with a challenge to deeper understanding, fresh commitment and costly redemptive action.

The Consultation recommended to the WCC and its member churches lines of action for an ecumenical programme for the eradication of racism. However, more important than any recommendation, it pleaded for a profound and renewed commitment from the churches - and specifically from the World Council of Churches - to offer a convincing moral lead in the face of this great and growing crisis of our times.

To make the commitment quite concrete in the life of the World Council of Churches, the following prospectus is proposed for adoption:

A. The Scope of a New Ecumenical Programme for the Elimination of Racism (1)

Racism is not an unalterable feature of human life. Like slavery and other social manifestations of man's sin, it can and must be eliminated. In the light of the Gospel and in accordance with its principles and methods, Christians must be involved in this struggle and, wherever possible, in association with all people of goodwill.

Racism today is not confined to certain countries or continents. It is a world problem. It is the coincidence of an accumulation of wealth and power in the hands of the white peoples of the West, following upon their historical and economic progress during the past 400 years, which is the reason for a focus on the various forms of White Racism in the different parts of the world. People of different colour suffer from this Racism in all continents. Involved are, e.g. the Aborigines in Australia, the Maoris in New Zealand, the black majorities of Southern Africa, the Indians, Afro-Americans, and Hispano-Americans in the USA, the Indians and Eskimos in Canada, the Indians in various Latin American countries, the coloured immigrants and students in the U.K. and

---

(1) see next page

continental Europe. Racism as here defined is intimately involved in the white presence in Vietnam.

There was a period when "colonialism" was the main feature of White Racism. Some areas still suffer in this way. While many formerly colonial people have become independent, they still suffer from the aftermath of "colonialism".

It is recognized that at this moment in some parts of the world, other forms of Racism and ethnocentrisms provide the most crucial problems, e.g. the situations in South-East Asia, Fiji and East Africa. It is further recognized that the fight against Racism in all its forms must be set within the context of the struggle for World Community, including World Development.

Clearly a determined attack on Racism must come as a commitment of the World Council and its divisions and departments. It is a concern of International Affairs, Church and Society, Laity, Mission, Faith and Order, etc.

---

(1) Racism has been defined by the Uppsala Assembly of the World Council of Churches in 1968: "By Racism we mean ethnocentric pride in one's own racial group and preference for the distinctive characteristics of that group; belief that these characteristics are fundamentally biological in nature and are thus transmitted to succeeding generations; strong negative feelings towards other groups who do not share these characteristics coupled with the thrust to discriminate against and exclude the outgroup from full participation in the life of the community." (The Uppsala 68 Report, p.241), and by a Committee of experts of UNESCO: "Racism, namely anti-social beliefs and acts which are based on the fallacy that discriminatory inter-group relations are justifiable on biological grounds ... Racism falsely claims that there is a scientific basis for arranging groups hierarchically in terms of psychological and cultural characteristics that are immutable and innate. In this way it seeks to make existing differences appear inviolable as a means of permanently maintaining current relations between groups." (Statement on Race and Racial Prejudice, UNESCO, Paris, September 26, 1967)

The programme being proposed is therefore based on the convictions that

- the facts about Racism and the struggle for racial justice (including the involvement of the churches) must be presented to our constituency in a more systematic and effective way;

- there must be more opportunity for confrontation between those holding different positions on the meaning of racial justice and those advocating different methods for attaining it;

- there must be a mobilization of our ecumenical activities and concerns in support of the struggle against racism;

- there must be a new ecumenical action to establish unequivocally our ecumenical belief in human solidarity and racial justice, and to support the opponents and the victims of racist and related forms of political and economic oppression.

B. Outline of a Five-Year Programme

A programme to meet this challenge will involve:

1. Teams of inquiry focusing on selected problem areas in Latin America, North America, Australasia, Asia and New Zealand, Europe (both East and West), Southern Africa, etc. to express ecumenical concern and to assist in formulating guide-lines for ecumenical understanding and action;

2. Consultations on selected issues which obstruct common action in achieving racial justice, e.g. the problem of sharing economic and political power, including the demand for "reparations" which has been made in a number of quarters, and other proposals for overcoming the economic burden of historic and contemporary Racism; the meaning of racial identity;

3. Examination of the ways in which the churches can stand for the rights of the victims of Racism and meet their needs;

4. Examination of the programmes, budgets and structures of the World Council of Churches with a view to increasing support of efforts for racial justice;

5. Collection and circulation of the best analyses - including theological analyses - and other data helpful to the churches on this issue.

6. Encouraging all national and regional Councils of Churches to make the problem of Racism within their own area a priority concern in their programmes.

Clearly, such a programme will require co-ordinated action by all the Divisions and Departments of the World Council.

C. W.C.C. Structure

It is proposed that the WCC Central Committee undertake to correct the current racial and cultural imbalance in the structures, staff and decision-making bodies of the World Council of Churches and instruct the Committee on Structure to provide for the rectification of this imbalance when formulating its suggestions for change.

D. Staff and Programme

This programme requires coordinated action by all departments and divisions. Therefore it is lodged at least until the restructuring of the WCC envisaged for January 1972, as a direct responsibility of the General Secretariat.

Assisting the General Secretary for this purpose not less than three STAFF members are needed; an executive secretary, an officer for international and ecumenical relations and a secretary for research and documentation- They will prepare and execute - and stimulate and coordinate - the programme outlined above, and will gather information and provide necessary technical expertise for the operation as a whole.

To advise and guide this structural unit it is proposed that there be established an International Advisory Committee of twenty specialists (including a number of Central Committee members).

A Staff Coordinating Group drawn from the different Divisions and Departments, will coordinate their involvement in the overall programme.

E. Finances

1. Annual resources of $ 150,000 will be needed for a period of five years for the expenses of the suggested staff and their programme, based on the following rough draft budget:

Salaries	SFrs.	200,000
Travel	"	50,000
P.T.T.	"	5,000
Office Supplies and Furniture	"	10,000
Cyclostyle	"	7,500
Translations	"	10,000
Allocation Upkeep	"	7,500
Allocation General Services	"	10,000
Miscellaneous and Unforeseen	"	42,400
Total	SFrs.	342,400
equals at $ - SFrs. 4,28	US$	80,000
Provision for expenses of Advisory Committee, Teams of Inquiry, Consultations and Publications	US$	70,000
Total Annual Budget	US$	150,000

The above budget should be financed out of the three basic budgets of the World Council of Churches - General Budget, Service Programme Budget of DICARWS and Working Capital Fund of DWME.

2. Authority will be needed to seek further resources under "Programme Project" procedures for projects which will develop out of the work of the unit. These may include educational or aid projects for victims of racial oppression and support for projects which help to break down patterns of Racism. The projects may develop directly from the work of the unit or be projects initiated by others which the World Council wishes to support. Help may take the form of grants to organizations representative of oppressed racial groups. The Executive Committee is empowered to act on more precise proposals to be formulated by the International Advisory Committee. The order of magnitude of operations of this nature will depend upon the development of the programme and the possibilities of securing resources. More precise proposals will be made to the Executive or Central Committee in due course. It is thought probable that needs may well amount to several hundred thousand dollars per annum.

3. It is further proposed to Central Committee to set up a special fund which can be used on authorisation of the Executive Committee on the advice of the International Advisory Committee on the Elimination of Racism, to assist organisations struggling for racial justice. A special appeal will be made to the member churches to give contributions to that fund.

APPENDIX II

THE WORLD COUNCIL OF CHURCHES AND MEN OF OTHER FAITHS AND IDEOLOGIES

This paper is presented to the Executive Committee as a result of several staff discussions about the new situation facing the World Council in its relations with men of other faiths and ideologies.

1. Other Faiths and Ideologies

By this phrase is meant the following:

(a) The Jewish and Muslim faiths which have special historical and theological relationship to the Christian. The common roots of these faiths need to be dug up afresh.

(b) The Hindu and Buddhist faiths, which have large numbers of followers in Asia. These are important partly because of their powerful renascent movements and partly because of their missionary emphasis which extends beyond their geographic frontiers.

(c) The primal religions of Africa, the South Pacific and elsewhere which have their own flavour. It is important that we take pains to be sensitive to these responses to the mystery of existence.

2. Faiths demanding new consideration

The World Council should give more serious thought to the following factors in the present state of the relations of Christians and men of other faiths and ideologies.

(a) The increasing demand on Christian communities in many countries for cooperation rather than competition in matters of religion. The involvement of Christians in development and nation-building calls for a new relationship between different faiths on the local, regional and world level. The theological implications of this need have to be thought out.

(b) The migration of people of different faiths to other countries results in a 'multi-religious society' where it probably did not exist before. 'Pockets' of Muslim, Buddhist and Hindu religious communities in Europe, for example, call for more personal contact and conversation with them by Christians.

(c) The requests that come to the World Council in increasing frequency to become involved in inter-religious conferences at the world level dealing with human issues, e.g. peace, which are of importance to men of all faiths and ideologies. While there has been Christian participation in such conferences the World Council may have to work out a policy regarding its own participation in them.

(d) The need already recognized both by the World Council and the Roman Catholic Church, and expressed through the Joint Committee on Society, Development and Peace, not to ignore the assumptions of faith in dealing with programmes of development in multi-religious countries.

(e) The situation in the Middle East and the tension between Jews, Christians and Muslims there, add a note of urgency for a more practical expression of the World Council's concern with the people in the area.

3. Work being done by the World Council

(a) Considerable work is already going on in the Study Centres related to the DWME (eighteen at present with three more in the process of formation), in many of which, dialogues involving Christians and men of other faiths and ideologies, form part of the ongoing programme. Some of the constituent churches too are involved in similar work. One question here is how to get the insights gained in some of these dialogues, which may have a wider significance, into the pool of ecumenical thinking.

(b) At the ecumenical level, the Committee on the Church and the Jewish People, in cooperation with other Departments, has participated in dialogues with the Jews. In addition to this, a beginning has been made by them to take part in triologues involving Jews, Muslims and Christians. The Faith and Order Department recently organized a Christian-Muslim consultation. It is hoped that this can be continued. The Ecumenical Institute has continued its programme of dialogues with people of different faiths and ideologies. The Church and Society Department has been responsible for the Christian-Marxist dialogue. One question that may be raised here is whether it would not be helpful to have some co-ordination between these different programmes and, if so, in what way? Another question is how the insights gained through these dialogues - milk stored up in safe bottles - can be made available to hungry children elsewhere.

(c) There is the special study on the Word of God and the living faiths of men undertaken for a few years now by the Department of Studies in Mission and Evangelism. The Humanum Study will no doubt include a concern for

the conception of man in other faiths and ideologies. SODEPAX is also planning dialogues on development and peace. Consideration must be given to how these efforts can be related to avoid unnecessary overlapping. Reference must also be made to the considerable contacts maintained by the CCIA with men of other faiths and ideologies, particularly in relation to religious liberty and human rights.

4. Implications for World Council Programme and Structure

The over-riding question raised by the involvement of the World Council with men of other faiths and ideologies is: How can the World Council's commitment to its basis (the confession"of the Lord Jesus Christ as God and Saviour") be related to the fact that all people, including those who profess other faiths and ideologies, belong to one humanity? In coming to terms with this question the World Council should work out a more comprehensive policy involving both programme and structure.

i) In relation to the churches, the following steps could be taken:

a) To support, maintain and broaden the contact with different centre and institutes for the study of other faiths that are already in existence.

b) To stimulate the study of and dialogue with men of other faiths in churches of different traditions so that their distinctive contributions may be more clearly recognized.

c) To be a clearing-house for sharing with the churches the insights gained and lessons learned through such dialogues and studies.

d) To hold consultations of representative scholars on the question of the Christian approach to men of other faiths.

e) To engage in ecumenical discussion on the theological basis of dialogue with men of other faiths and ideologies.

(Some of these purposes are already contained in the aims and functions of the Department of Studies on Mission and Evangelism and the CCJP).

ii) In relation to men of other faiths some of the practical possibilities open to the World Council may be stated as follows:

a) To send a representative or representatives to participate as observers in certain inter-religious world conferences. This would need some discussion on the criteria on the basis of which the World Council may cooperate with World religious bodies.

b) To participate in, and perhaps be one of the co-sponsors of, selected world religious consultations, e.g. on peace, development, human rights etc.

c) To invite men of other faiths and ideologies, for partial or full participation in conferences sponsored by the WCC itself. Is there any reason why in consultations on the implications of certain medical discoveries for human life, Hindu or Buddhist or Muslim medical men or theologians should be excluded? This applies also to the CWME meeting in 1972 with the theme "Salvation Today". Part of the preparation for this meeting is to encourage men of other faiths to dialogue on their understanding of salvation.

d) To take the initiative in sponsoring systematic study of selected themes by a small group of Christians and scholars of other faiths. This would mean that a small, multi-religious group would be engaged, over a period of years, in studying together some important issues in the life of mankind at the present juncture of history, e.g. the Humanum Studies.

iii) In considering the implications for World Council structure, the following points need to be borne in mind:

a) The need to co-ordinate the work that is already going on at different points within the present structure of the WCC.

b) The responsibility to provide constituent churches with certain guidelines in their actual engagement with men of other faiths.

c) The need to relate this work to that of other concerns of the WCC, e.g. development education, race, etc.

d) The fact that leaders of other faiths are hesitant to engage in dialogue under the aegis of a World Council unit concerned with mission and evangelism and would prefer to deal with the World Council as a whole. This raises questions, for example, about the place of the CCJP in World Council structure.

Do these considerations call for a special unit or Department related directly to the General Secretariat for promoting consultation and dialogue with men of other faiths and ideologies on matters of common concern?

In the light of the above considerations and suggestions, the Executive Committee is requested to indicate:

1) whether the relations of the World Council with men of other faiths and ideologies is a major issue for the Council at the present time and whether some of the suggestions made should be followed up;

2) whether a comprehensive policy statement on the Council's relations with men of other faiths and ideologies should be prepared for presentation to the Central Committee meeting at Addis Ababa; and

3) whether attention of the Structure Committee should be drawn to the structural issues involved.

APPENDIX III

RECOMMENDATIONS FROM THE SECRETARIAT FOR RELATIONSHIPS WITH NATIONAL AND REGIONAL CHRISTIAN COUNCILS

As necessary background for this paper, please see Central Committee (Canterbury) Preparatory Document No. 7, especially sections 1 and 2. It is hoped that the Executive Committee will agree to remit the following proposals, with or without comment, for consideration by Structure Committee:

I. That in due course the double relationship of national Christian councils or national councils of churches to the World Council, as being both 'associated councils' of the WCC and 'affiliated councils' of the CWME, be discontinued.

II. That all properly constituted national Christian councils or national councils of churches be eligible to enter into working relationships with the WCC as 'associated councils'.

III. That the Commission on World Mission and Evangelism be radically reconstituted, so that its membership be no longer composed of 'affiliated councils'.

* * *

Re III above, it will be more fitting for specific proposals for the reconstitution of CWME, if agreed in principle, to come from DWME than from this Secretariat, but the following considerations may be mentioned here:

(a) a mixed Commission might well prove a stronger body to give expert policy guidance in the field of Mission and Evangelism,

(b) it would be more appropriate for an organ set up within a national Christian council with express responsibility for mission and evangelism, than for the national Christian council as a whole, to be directly represented on CWME, and

(c) provision could be made for councils unwilling to become 'associated councils' of the WCC to retain, if desired, a connexion with CWME.

* * *

Re II above, it will be helpful to list the relevant clauses in the present WCC Constitution and Rules, and then to propose specific amendments. The former read as follows:

In the Constitution:

"VII, 2. Such national councils of churches, other Christian councils and missionary councils as may be designated by the Central Committee may be invited to send non-voting representatives to the Assembly and to the Central Committee, in such numbers as the Central Committee shall determine."

In the Rules:

"XI Relationships with National and Regional Councils

1. The World Council recognizing that national councils of churches or national Christian councils have been established in a number of countries for purposes of fellowship and co-operation with one another and for the promotion and support of ecumenical activities and other common interests within their own area, shall invite selected national councils to enter into working relationships as associated councils.

2. The purpose of such working relationships shall be to help national councils in their work and to encourage them to help the World Council of Churches in the promotion of ecumenical activities in the area concerned and in the furthering of the plans and policies which the Central Committee has laid down for the various divisions and departments of the Council.

3. These councils shall receive invitations to send a fraternal delegate to the Assembly and may, at the discretion of the Central Committee, receive an invitation to send a representative to the Central Committee; such representatives shall have the right to speak but not to vote.

4. Opportunity shall be provided at the time of any meeting of the Assembly or Central Committee for the representatives of national councils to meet together for mutual consultation.

5. While the World Council retains the right to deal with its member churches directly, no action shall be taken by it which would disturb any already existing fellowship or ecumenical organization within a nation or region.

6. Any member church which prefers to have direct relationships with the World Council in any field of work can have such direct relationships.

7. The following criteria, among others, shall be applied by the Central Committee in selecting national councils for these working relationships:

i) that the national council accept the Basis of the World Council of Churches or express its willingness to co-operate on that Basis;

ii) that there be prior consultation with member churches of the World Council in the area concerned;

iii) that there be prior consultation with the Committee on National Council Relationships;

iv) that the membership of the national council consist wholly or to a large extent of churches which hold membership in the World Council of Churches;

v) that the national council have an interest in the work of the World Council of Churches and be willing to work for that Council;

vi) that the national council give evidence of stability and have a staff with time to devote to World Council concerns.

8. The Central Committee may, in consultation with the Committee on National Council Relationships, invite councils affiliated to the Commission on World Mission and Evangelism to send a representative to meetings of the Assembly and Central Committee with the right to speak but not to vote, to a number not exceeding ten in the Assembly and five in the Central Committee."

To the above section XI in the WCC Rules, the following amendments are proposed:

1. The last phrase to read "... shall accept as an associated council any properly constituted national council which desires this form of relationship, provided that

(a) it expresses willingness to co-operate in the spirit of the Basis of the World Council of Churches, and

(b) that member churches of the World Council in the area concerned have been consulted prior to this recognition being given."

7 and 8 to be deleted.

A special clause or clauses should be added regarding Regional Conferences, to be drafted in consultation with the Regional Conferences themselves.

* * *

An important practical corollary of these proposed amendments will be to increase the number of fraternal delegates from national councils eligible to be invited to Central Committee meetings. One of the important intentions of these changes will, however, be quite frustrated unless financial provision can be made for the granting of similar travel subsidies to those given, as necessary, to delegates to Central Committee.